

The Living CHURCH



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January 11, 1959

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Page 8:

Higher Pastoral Study

Page 7:

Micronesian Mission

Max Tharpe

On the campuses, the temple
atmosphere seems remote. [p. 10]



"John Ellis Large"

A Profile by Agnes Sanford

WHAT HAS HAPPENED to the Episcopal Church? Can it be possible that into that stronghold of dignity there has crept an interest in the use of spiritual power for the healing of the body? Certainly an increasing number of churches all over the United States are now holding weekly healing services and more and more people are looking to the sacraments of the church for strength of body as well as strength of soul. It is no longer an uncommon thing for members of the congregations to ask the prayers of minister and people for healing, with the definite expectancy of that which in older days was called a miracle.

What is a miracle? Is it superstition or hysteria or is it a supernaturally natural working of a supernatural God? Is it an attempt to find an easy gimmick assuring health without effort, or is it a stepping-up into high power of the age-old effort to find God? Is it an emotional experience aroused by a shouting evangelist or can it be instead a divine operation taking place in all quietness through the faith of priest and people? Is it an attempt to persuade God to break His laws or is it an attempt to better understand and apply His laws?

John Ellis Large, rector of the Church of the Heavenly Rest in New York City, brings us in his new book *The Ministry of Healing* his answers to these questions: answers which the most sane and devoted church men and women should find illuminating and satisfying. Dr. Large in his own person is a guarantee of respectability. He is a man among men, a churchman among churchmen, an intellectual among intellectuals. He is sturdy in appearance, jovial and relaxed in speech, able in preaching and administration. One can hardly think of him as a mystic or indeed as anything but a most practical and straight-forward man.

How then did he become interested in healing? I heard this question asked of him and I heard his answer. "I was hit over the head with it," he said. "When I came from St. Andrew's, Wilmington, to the Church of the Heavenly Rest, they told me that they had always had healing services and would I have one, please. I made sounds like ha-ha, and then I made sounds like well, we'll see, and then I found that they were going to have healing services and if I stayed in that church, I was going to conduct them. So I did, and — they worked!"

"Do you mean that everybody went up to the altar rail sick and traipsed down again well?"

"Oh no, no, no, no, no!" laughed "Don"

Note: The Rev. John Ellis Large is the author of **THE MINISTRY OF HEALING** — the Bishop of New York book for 1959 (\$3.00). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco.



Photo, Ira. L. Hill, N. Y.

JOHN ELLIS LARGE

Large, as he is somewhat confusingly called by his friends. "But some did. And if only one person found health through prayer, it was up to me as their rector to find out what healing is and do it."

This man, therefore, a graduate of three colleges — for he has his B.S. from Trinity College, his M.A. from Columbia, his B.D. from Virginia Theological Seminary, and his D.D., again, from Trinity — set himself to find out what healing is and to do it. His findings have been given us in his new book *The Ministry of Healing*, a stimulating exploration into the subject of the immeasurable effect which the spirit can have upon both the emotional and the physical life of man. This book contains many medically documented case histories and insists upon the importance of consistent cooperation with physicians and psychiatrists. It is naturally a book that will be of especial interest to the increasing number of doctors who are beginning to perceive the interrelation of soul and body. Also this book should be an illumination to many ministers in its demonstration of the fact that physical healing is merely a happy by-product of a deeper healing within the spirit of man — and that this deeper healing is part of the normal function of any church and minister.

The body, according to Dr. Large, is the outer organ which takes the rap for dislocations of the emotional life, which in turn is affected by dislocations of the soul of man. Not only ministers and doctors therefore, but anyone who needs comfort, strength and peace may profit by reading this most straight-forward and practical book.

The Living Church

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DEPARTMENTS

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ARTICLES

Pastoral Education Bill Andrews

THINGS TO COME

January

- Epiphany I
- Installation of Bishop Lichtenberger as Presiding Bishop, Washington Cathedral, Washington, D. C.
- Epiphany II
Week of Prayer for Christian Unity, World Council of Churches, to 25.
- Latin-American Conference, National Council's Division of Racial Minorities, Austin, Texas, to 22.
- Septuagesima
Theological Education Sunday.
Consecration of the Rev. Edmund K. Sherri as bishop of Central Brazil, Christ Church, Rio de Janeiro, Brazil.
National Girls' Friendly Society Week to February 1.
- Conversion of St. Paul (transferred from January 25).
Special convention of the diocese of Washington to elect a coadjutor.

February

- Sexagesima
- Primary convention of the diocese of Arizona to 5.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 40 E. Michigan St., Milwaukee 2, Wis.

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LETTERS

(Most letters are abridged by the editor.)

Easy to Refer?

Referring to the reception accorded the appeal to the bishops which, it seems, asked for episcopal reassurance regarding upholding the Catholic faith as held by the Episcopal Church: Would it not have been an easy matter to refer to the 1923 declaration of the House of Bishops and to state that they (the House of Bishops meeting in Miami Beach) reaffirmed that declaration?

That declaration, set forth as a pastoral letter, was adopted by an unanimous vote, and I do not see how words could have been chosen which more plainly upheld the Holy Faith.

Would not the action suggested have been much better than merely brushing the appeal aside?

CLARENCE M. LINDSAY

Editor's Note: The statement Mr. Lindsay refers to was a pastoral letter issued by the bishops. It was reprinted in full in L.C., February 9, 1958.

Episcopal Succession

I am quite aware that the free-wheeling Bishop-Prince de Landesberghes et de Rache participated in the consecration of Bishop Hulse of Cuba [L. C., December 21, 1958]. But I am also aware that this interesting individual with the high-sounding title was himself consecrated by Bishop Arnold Harris Mathew, who was repudiated by the Dutch Old Catholics on the ground that his consecration had been based upon misrepresentation. (See Brandreth, *Episcopi Vagantes and the Anglican Church*, S.P.C.K., London, 1947.) And the 1920 Lambeth Conference, in its resolution No. 27, declared: "We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers. . ."

CLIFFORD P. MOREHOUSE

Editor, *Episcopal Church Annual*

New York, N. Y.

Really St. Martin's

Enjoyed your Christmas issue very much. The art work on the cover was very good. Especially liked the article, "Christmas is for Children." It had a lot of feeling and is something I've always wondered about. The picture of the children was excellent, too — the little girl in the center looks like a doll.

MARIAN B. MORRISON

Arlington, Va.

Editor's Note: The source of the picture of the children writes: "We erroneously told you they were members of St. Timothy's, Detroit. They really belong to St. Martin's, Detroit. Sorry."

The Living Church Development Program

Previously acknowledged\$10,321.97
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\$10,331.97

BOOKS

In Brief

BOONE COUNTY COOK BOOK. A Guide to Fine Cooking. Edited by **Mary Paxton Keeley**. Drawings by **Duane Lyon**. Published by the Service Guild of Calvary Episcopal Church, Columbia, Mo., 1958. Pp. 78. Paper, \$1. A number of recipes — breads, meats, vegetables, fish, salads, desserts — with a special section on Church dinners and an index. Attractive format. Each section headed by an interesting line drawing.

THE PREACHER'S USE OF CHURCH HISTORY (with special reference to the early centuries) being the tenth Joseph Smith Memorial Lecture, delivered by **John Foster, D.D.**, Professor of Ecclesiastical History in the University of Glasgow. . . . Berean Press, 20 Brighton Road, Birmingham Road, Birmingham 12, England. Pp. 23. Paper, 2/- (allow 50 cents if ordering through an American dealer). A well organized and interesting essay by a man who believes that there ought to be more sermons about the Church and that preachers will find in Church history a useful mine of sermon illustrations. "As preachers let us still proclaim *God and His People*, the continuing Faith, and through it all Jesus Christ the same yesterday and today and for ever." Recommended for the clergy.

Books Received

THE PEOPLE OF THE DEAD SEA SCROLLS in Text and Pictures. By **John Marco Allegro**. Doubleday. Pp. 192. \$5.

THE APOSTLES' DOCTRINE AND FELLOWSHIP. A Symposium on the Christian Year, Sacraments and Services, and Some Aspects of the Outreach of the Church. Written by One Hundred and Twenty-five Bishops of the Anglican (Episcopal) Church Throughout the World. Compiled by the Rev. **James Cowin Caley**, P.O. Box 212, Coalinga, Calif. Available from compiler. Pp. xv, 426. \$5.

ANGLICAN CYCLE OF PRAYER

January

11. The Church of the Province of the West Indies
12. Chung Hua Sheng Kung Hui (*Holy Catholic Church in China*)
13. Nippon Seikokwai (*Japan Holy Catholic Church*)
14. The Church of the Province of West Africa
15. The Church of the Province of Central Africa
16. The Jerusalem Archbishopric

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The Living Church

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**First Sunday after Epiphany
January 11, 1959**

ENGLAND

Christmas Behind Bars

by the Rev. DEWI MORGAN

Twenty-two people, including the Rev. Michael Scott, spent Christmas in prison on a charge of willfully obstructing the police at a Norfolk, England, Royal Air Force Rocket Base.

World famous for his championship of the South African Negro in the face of apartheid, Michael Scott flew to England, after attending the All-Africa Peoples Congress at Ghana, to take part in a demonstration of the Direct Action Committee Against Nuclear Warfare. Mr. Scott and his companions addressed public meetings and led open-air prayers at Swaffham. Warned by the police that they would be arrested if they trespassed on Air Ministry property, they went to the rocket base and attempted to impede lorries from entering or leaving by sitting on the ground in front of them.

They were picked up by the police and carried into custody. On refusing to give guarantee that they would not repeat their action when freed, the 22 were remanded in custody for trial on December 29.

Both demonstrators and the police had given every possible notice of their intentions.

Subsequently the Rev. Michael Scott said he thought something useful was being achieved:

"It's not just what you see; there is a considerable spiritual conflict going on. . . What is being tried out here is the method which is going to grow in the world — civil disobedience. It is a method by which people can dissociate themselves from policies they disapprove. . . We have to discover techniques of non-violent resistance to injustices — which is what Africans are trying to do — and I believe we must oppose the use of nuclear bombs by the same methods."

At the age of 19 Michael Scott was working in a leper colony. After ordination he worked in London's East End amidst poverty and then went to slums in Bombay where he was much influenced by Ghandi. During his time in South Africa (he is no longer permitted entry) he became one of the most loved and hated of people there. He now directs the Africa Bureau in London.



Michael Scott: "We have to discover techniques of non-violent resistance to injustices."

RNS

EPISCOPATE

Dr. Cadigan Accepts

The Rev. George L. Cadigan, rector of St. Paul's, Rochester, N. Y., has accepted election as bishop coadjutor of Missouri. He had been elected on the first ballot at a special meeting of the diocesan convention, December 4 [L. C., December 14 and 21].

Consecration date has not yet been set, and will be decided upon after consultation with the Presiding Bishop. It is likely to take place in Christ Church Cathedral, St. Louis, soon after Easter.

CANADA

Primate's Retirement

The Most Rev. Walter F. Barfoot, Archbishop of Rupert's Land, was scheduled to retire as Primate of the Anglican Church of Canada on December 31, 1958. He will continue as Metropolitan of Rupert's Land in northwest Canada. Now 65, he was named primate in 1951. Until the Church's General Synod elects a new primate next September, the Most Rev. Philip Carrington, Archbishop of Quebec, will serve as acting primate.

CHINA

"Homes of Happiness"

Light may have recently been shed on questions which arose at the Lambeth Conference in July, concerning the non-appearance of the bishops of the Church in China. At that time, it was indicated through an exchange of cables between Peking and Lambeth, that the bishops were too occupied with domestic affairs in China to attend.

Now it is learned that nearly 500,000,000 people in China (the Chinese Charge d'Affaires in London reports that the figure was 450,000,000, and that they were "peasants") have in the past six months been forced into communes. According to the London *Church Times*:

"The family life enjoyed in collective farms has been broken up, and, according to reliable sources, children have been taken to boarding schools and crèches. The only time that parents see them is when they have a day off from their forced labor units.

"Although in most areas peasants sleep in their homes, the government plan is to have a large number in barracks by 1962. Their day starts at five in the morning . . . and ends with indoctrination courses. . . .

"This is the Chinese People's Government's completion of a total domination over its vast peasant population. The process began when, in 1955, they were sent from their lands into collective farms; now they have lost all their properties, personal possessions and small livestock, such as poultry. The State supplies everything from a cake of soap to items of clothing. Even the aged have been moved into communal 'homes of happiness'."

"Meanwhile, people in England, anxious for news of Church reaction in China, are wondering whether the bishops, all of whom are nationals, have made any protest against this invasion of the family as the basic unit of society. . . .

"Although the process began in April, little was known of it in the West until last month and even now news has seeped through only by way of the Communist-governed countries of Eastern Europe. In some of these, particularly in Yugoslavia, the experiment is regarded with grave criticism."

The Presiding Bishop in China, the Rev. Robin Chen, has a representative seat in the People's Congress.

Later reports than that of the *Church Times* indicated the People's Government has found it was moving too fast in pushing people into barrack communes.

VALID BUT ILLICIT: Vatican sources report, according to RNS, that 18 or 19 "unlawful consecrations" of bishops have taken place in Communist China. The Peiping regime has encouraged the new "Chinese National Catholic Church," in an attempt to separate Chinese Catholics from the rest of the Church. Both Pope Pius XII and Pope John XXIII have appealed to Roman Catholics in China to resist this movement. The Vatican states that the newly consecrated prelates are valid bishops, but that they are guilty of "sacrilege" in assuming episcopal authority without the sanction of the Holy See. It maintains that "they have no true spiritual authority over China's 3,000,000 Catholics."



SURPLUSES TO THE NEEDY: Contributions of American religious and voluntary organizations for the needy overseas totalled \$128,769,000 during fiscal 1958, it has been announced by the State Department. Much of the food distributed abroad was donated to the agencies by the U. S. Agriculture Department out of surplus food stocks. The International Coöperation Administration also helped by providing ocean transportation for many of the supplies.

More than five-eighths of the total donations came from the (Roman) Catholic



Relief Services, which distributed almost \$79,400,000 worth of goods. Church World Service, through which the Episcopal Church contributes to the program, distributed some \$17,700,000 worth of food, clothing, and medical supplies. Other large-scale participating organizations included Lutheran World Relief, the World Relief Commission of the National Association of Evangelicals, the American Friends Service Committee, the Jewish Joint Distribution Committee, and the Mennonite Central Committee. CARE was the largest participant of the secular relief groups.

Largest recipient of supplies was Italy, followed by Korea, India, and Yugoslavia. Larger amounts went to Spain and Latin America than in previous years. [RNS]



WINNER, ADVENT PICTURE: A picture of two small boys watching the lighting of candles on an Advent wreath won first prize in the amateur division of the Church's annual photo contest. Mrs. Thomas Wood of Norman, Okla., won \$100 for the picture, which was one of 350 submitted to the contest. The second prize picture, amateur class, was "Bell-

ringers," by Robert Marsh, Sr., of Jacksonville, Fla., and the third prize went to Bruce Bailey of the Episcopal Theological School, Cambridge, Mass., for a study of a young man kneeling in prayer. In the professional class, no first prize was given. Second place went to a study of a boys' choir practice session by Putsee Vannucci of Williamsport, Pa., and third to Austin Hansen of the Bronx, N. Y., for "Let Incense Fill Thy Holy Place."



PRIEST FOR EXARCH: American Roman Catholics in Moscow, who have been without regular ministrations of a priest since 1955, are awaiting the arrival in mid-January of the Rev. Louis Dion, A.A. When Fr. Dion was to have replaced the Rev. Georges Bissonette, chaplain to American Roman Catholics in Moscow, who was expelled from the U.S.S.R. in March, 1955, his visa was denied, after the U.S. State Department declined to grant a permanent visa to Archbishop Boris, Exarch for North America of the Moscow Patriarchate of the Russian Orthodox Church. Archbishop Boris arrived in the U.S. recently on a three-month visitor's visa. Shortly thereafter the Russian government granted an entry visa to Fr. Dion.



A MOVE IN TIME: The Rev. William D. Eddy writes from Japan that the old University Hospital, next door to the Church's Hokkaido University Center, in Sapporo, burned to the ground. "It could have been ghastly," says Mr. Eddy, "considering the crowded conditions of Japanese hospitals with an average of 6 or 8 persons to a room, but all the patients had been moved to the just-completed 5-story New Hospital" a few weeks earlier. No one was injured.



BRAZEN AND UNWARRANTED: With these words, Roman Catholic Bishop George L. Leech of Harrisburg characterized a recent Pennsylvania Board of Public Assistance ruling that caseworkers may recommend birth control clinics to persons on relief.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

January

11. All Saints' Convent, Catonsville, Md.
12. _____
13. _____
14. St. Matthew's, Portland, Ore.; St. Stephen's, Miami, Fla.
15. Grace Church, Lake Providence, La.
16. St. James', South Charleston, W. Va.
17. St. Andrew's, Denver, Colo.

Growth and Fiction

(See also last week's LIVING CHURCH)

A growing Church is pictured in the statistics reported in 1958 and carried in the 1959 *Episcopal Church Annual*, just published by Morehouse-Gorham.

But the statistics contain some alarming news when they are studied closely.

For example: the rise in the total number of communicants was 2.92%, as compared to a rise of only 1.45% reported in 1957. But when we look at the Church in the continental United States, we find the trend reversed. The increase at home was 2.92% as reported in 1957 and only 2.07% as reported in 1958.

The difference is the result of very large percentage shifts in the overseas mission fields — shifts which were almost entirely matters of statistical procedure. In the 1957 reports, Haiti and the Dominican Republic reported declines of nearly 50%, the result of drastic pruning of apparently inflated communicant lists. On the other hand, in 1958 the overseas missions report a 49% increase in communicants — but this turns out to be fictitious. In 1957, the Philippines failed to submit a report, so no Philippine communicants were counted in the overseas total. The Philippines returned to the statistical fold in 1958, reporting 17,873 communicants (a few hundred above the 1956 reported number). The whole increase in overseas communicants reported in 1958 was 17,656 — which means that aside from the Philippine total, there was an actual drop in communicant strength reported. The significance of the figures is further weakened by the omission of any data from Mexico, Central America, and the European congregations.

Another alarming development is an actual decline in the number of baptisms — small in the case of children, large in the case of adults. Apparently the Church is still drawing into its fold a large number of persons who are either from other Christian bodies or baptized persons who had allowed their Church membership to lapse, for the number of baptized persons rose more than twice as rapidly in the 1958 reports as in 1957.

Real concern is felt about the reported clergy supply situation. There were 392 baptized persons for every clergyman reported in 1957. In 1958 the ratio had risen to 398 to 1. These are for the total number of clergy, active and inactive. Since it is almost certain that a substantial rise in the number of retired clergy has taken place, the supply of working clergy in comparison to the need has probably declined even more sharply.

The number of postulants has declined slightly, and the number of candidates had remained almost unchanged. There was a slight drop in the number of ordinations to the diaconate. Finally, the

whirlwind rise in the number of lay readers (more than 10% each year since 1952) slowed suddenly to an increase of only 3.35%.

Only in the Church school field did the leadership statistics keep pace with membership — both teachers and pupils increasing in the 1958 reports by nearly 5%.

Total receipts reported by the dioceses and districts were up 8.69%. In dollars, these reported receipts amounted to \$46.38 per baptized Church member, up \$2.20 per member from the receipts reported in 1957.

In applying these statistics, it should be remembered that they are no more accurate than the reports of the parishes, missions, dioceses, and missionary districts which supply the data. It should also be remembered that 1958 reports generally reflect the situation in the Church in 1957.

INDIA

The Bells Rang

At midnight on December 11 the bells rang out at the cathedral church in Kottayam, India. In the midst of a vast concourse of people, a half-century-old split between two factions of Indian Jacobites (whose church was believed to have been founded by the Apostle, St. Thomas) was healed.

One of the disputing factions of the Malankara Syrian Church had favored unrestrained authority of the Jacobite Patriarch of Antioch at Homs, Syria (not to be confused with the Orthodox Patriarch of Antioch in Damascus, who has canonical relations with the Ecumenical Patriarch of Constantinople). The other faction recognized Catholicos Moran Mar Basekious, whose seat is at Kottayam, as its leader. Such eminent men as Lord Halifax, Bishop Gore, and Bishop Wescott, tried without result for a peaceful settlement.

Supreme Court Decision

A recent decision of the supreme court in New Delhi declared the catholicos validly consecrated and legitimate head of the Church. The decision also declared the bishops who advocated the temporal as well as the spiritual authority of the patriarch as having no legal status as they were not properly elected. The patriarch himself was declared to have no legal status without acceptance of the Malankara Church.

This led to a stalemate, which was finally broken by unconditional acceptance of the catholicos by the patriarch. After the declaration on December 11 bishops representing both camps met at the cathedral church in Kottayam and the mutual recognition was consummated. The catholicos will have complete autonomy as head of the entire Malankara Church, while maintaining friendly relations with the patriarchate and accepting nominal spiritual authority.

DIOCESAN

Compact Social Service

Bishop Barry of Albany has announced plans for a Good Samaritan social service center for the diocese, to be located in New York's capital city in an area which has been designated for institutions of an educational, medical, or charitable nature.

The plan, which is still in the blueprint stage, envisages the removal of the Child's Hospital, now located downtown adjacent to the Cathedral of All Saints, to this site. It is to be housed in a new structure to be built near St. Margaret's House and Hospital for Babies, a Church institution already there. Emphasis will probably be on chronic diseases and rehabilitation, with the advantage of close proximity to the excellent facilities of the Albany Hospital. The Church Counseling Service, with present offices at diocesan headquarters, will also be included in the new plan, and a home for the aged is the final stage in the project.

Since the new center will serve the general public as well as Churchpeople, an annual diocesan charities appeal will presumably be needed to help finance such a large-scale venture by the diocese. The Rev. Laman H. Bruner, chairman of the diocesan department of Christian Social Relations, describes the plan as part of a great dream Bishop Barry has always wanted to see come true. Mayor Erastus Corning II of Albany, who is a member of All Saints' Cathedral, has been instrumental in enabling the diocese to obtain the necessary acreage adjoining the St. Margaret's House and Hospital property, to make possible a compact unit of Christian social service in the name of the Episcopal Church.

The Sisters of St. Anne, who for many years have had charge of the Guild's Hospital, under the direction of the board of governors, have already returned to the mother house of their Order at Kingston, N. Y., and a secular superintendent will assume the administration.

Fr. Godfrey Named Dean

The Rev. Norman B. Godfrey, rector of St. Peter's Church, Bennington, Vt., will on March 1 become the dean of the Cathedral of All Saints, Albany, N. Y., succeeding the Very Rev. Dr. Allen W. Brown, who was recently elected suffragan bishop of Albany. Fr. Godfrey will be returning to a diocese with which he is already familiar, having been rector of St. John's Church in Massena, N. Y., for ten years before leaving in 1950 for a three-year term of missionary service on Okinawa, inaugurating the Church's work there. At the time of his election he was an honorary canon of the Albany cathedral.

Fr. Godfrey and his wife have three children.

AROUND THE CHURCH

Broadcasts and telecasts of the **installation** of the **Presiding Bishop**, to be held January 14, will be scheduled for a number of different times so that Churchpeople will have several opportunities to tune in. The first radio broadcast will be a 15-minute summary over NBC radio on January 15 at 10:15 p.m. A half hour television film will be shown on ABC-TV at 3 p.m. on January 18. These two programs will be under the supervision of the Rev. Dana Kennedy, broadcasting director for the Church. CBS radio's **Church of the Air**, at 9:30-10:00 a.m. January 18, and CBS-TV's **Lamp Unto My Feet**, from 10:00 to 10:30 a.m. the same day, will also feature the installation. Mr. Kennedy is also arranging for a series of spot news coverage programs to fit into regularly scheduled news broadcasts. It is suggested that Churchpeople wishing to have these programs carried locally get in touch with local station managers.

1959 may be the last year when financial support can be given for the Church's expanded **Group Life Laboratory** program, according to George Peabody, its executive secretary. He reports that an evaluation questionnaire showed that 95% of the labs' graduates found the program valuable, while 5% indicated doubt, including 2% who were seriously disappointed. Scheduled for 1959 are six of the laboratory sessions, which provide training in Christian education for clergy and professional Church workers. Those interested may write Mr. Peabody at 28 Havemeyer Place, Greenwich, Conn.



Wrapped in a Christmas stocking with bow and bell, Joseph James Minnis was a fine Christmas present for his grandfather, Bishop Minnis of Colorado. The baby, born December 18 in Denver is the first grandchild of Bishop and Mrs. Minnis. His parents live in Boulder, Colo., where the Bishop's son, Joseph A., is attending the state university.

The Alpha and the Quonset

A green, sun-bleached, 1953 Ford station wagon slowed to make a left hand turn. Carefully, the driver, a priest, edged the car over the shoulder of the highway and into a field of red clay dotted by occasional pieces of white, sharp, coral rock. A new lot of scrub tanguntangun had begun its jungle-like struggle to reclaim the newly cleared area. The station wagon came to a stop a few feet from the entrance of the famed product of World War II — the quonset.

The occupant stepped out and approached the entrance of the building. There were no steps. Part of what had once been a front door held by rusty hinges hung precariously, swinging slightly in the gentle tropical breeze. The weather-beaten and mildewed quonset, supported by heavy wooden cross beams, sat atop empty petroleum drums.

The priest hoisted himself inside. The only light in the building came from a large, gaping wound at mid-point, where it had been necessary to cut the building in half so that it could be moved.

Overhead a wasp hovered, found the entrance to its hive, and with a swaying motion disappeared into the hole.

There was no cross. There was no altar. There was an altar rail and some pews. These were covered by a thin layer of coral dust. It gave everything in the building a macabre appearance.

On the highway, several hundred feet distant, the fast moving-traffic, in contrast, intoned a litany of business and life.

The building described here is a former Navy chapel on Guam, acquired by the Church in June, 1958. The narrator and the priest described are one and the same: the Rev. Canon Richard Baker, priest-in-charge on Guam.

Canon Baker, who had been serving in Western New York, and his family went to Guam in August, 1957, when the Episcopal Church launched a mission in the area. The "assets" of the Church at that time, observes Canon Baker, "were 42 Prayer Books, an unused chalice and paten from Honolulu, a handful of loyal Churchmen, and a priest and his family." Since then 36 have been baptized and 27 confirmed.

From that August until Advent Sunday, 1958, Episcopal services were held in "Sholem Chapel," the Jewish Navy Chapel on Nimitz Hill. "Both the Navy and Air Force were continually generous with facilities and assistance," says Canon Baker. In February, 1958, a seven acre site was purchased through a grant from the Overseas Department and the loan of funds from Honolulu (Guam is in the missionary district of Honolulu). In June of 1958 some unused quonset buildings, one the former Navy chapel described above, were purchased from military au-



Guam's quonset church (Canon Baker at right)

thorities. Canon Baker goes on to describe the buildings' improvement:

The words of a familiar hymn came to mind, "We love the place, O God, wherein thine honor dwells." But how can you love a broken, rusty, quonset?

We set to work. Much of it we did with our own inexperienced hands. We continued working weekend after weekend, ripping out, building up, sawing, hammering, painting, sewing, planting, cleaning.

Then came the First Sunday in Advent and our first service. We were all dressed up. And so was the building. Now the walls were a soft shade of Pacific green. The pews and trim of the chancel furniture were a light brown not unlike the color of aged driftwood. There was an altar. There were hangings and candles. And there were flowers out of the garden — red ginger and the cup of gold vine.

A young captain in the Air Force summed up everybody's thoughts: "It has been worth it."

We were not afraid to admit that the building is a quonset. It gave us an idea for some appropriate symbolism with a church dedicated to St. John the Divine. The crescent shaped quonset bears a strong resemblance to the last letter of the Greek alphabet — omega. We placed a facade at the entrance in the shape of an "A." And now we are continually reminded of the words, "I am the Alpha and the Omega — the beginning and the end."

The island of Guam, notes Canon Baker, lies over 3,000 miles southwest of Honolulu and 1,500 miles east of Manila. "It is the largest and most populated of the Micronesian chain. The Micronesian islands (micronesia, meaning small islands) cover an area of the Pacific Ocean larger than the United States. The total land mass of the islands, however, is smaller than the state of Rhode Island."

In historical and statistical notes, Canon Baker says:

"The Micronesian islands include the Eastern and Western Carolines, the Marshalls, and the Marianas. Presently they are under the jurisdiction of the United Nations and administered by the Department of Interior of the United States.

"Guam is a territory of the U.S. It is the western-most bit of American soil in the Pacific. For this reason it is strategically and economically important to the U.S. It is the home of the Trust Territory of the Pacific Islands; the site of the headquarters of the SAC 3d Air Division; the base of operations for the Naval Forces in the Marianas.

"The island is administered by a civil government with a uni-cameral legislative body. The governor is appointed by the Department of Interior.

"It was occupied by enemy forces during the Second World War.

"In 1521, Magellan landed on the southern end of the island laying claim to the island for the Spanish crown. The Mariana chain derives its name from Queen Maria Ana who donated funds in 1668 to assist in the conversion of the natives. Until 1898 Guam was ruled by Spain.

"This long period in history has left an indelible mark on the culture and religion of the island. Little if any of the ancient chamorran culture is left. The native population is predominantly Roman Catholic. Although there are great festival processions and innumerable fiestas occurring throughout the year, it would be fair to say that Guam is "culturally" Roman Catholic.

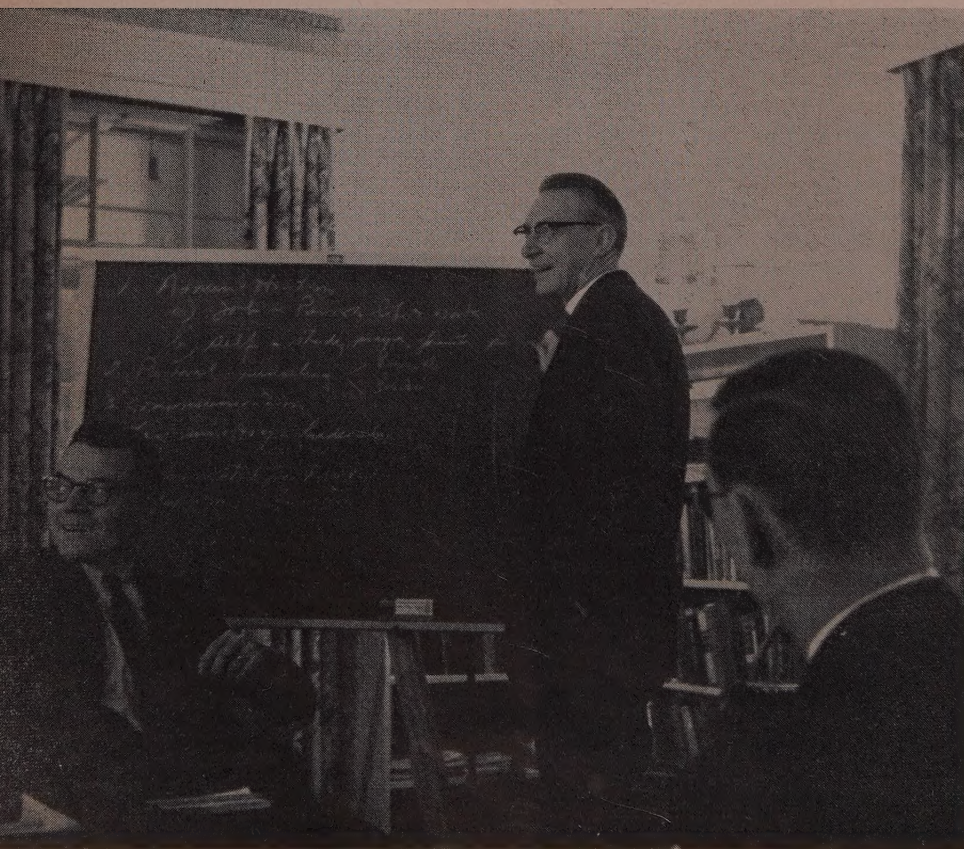
"In 1950 full citizenship was granted to the residents of Guam. The responsibilities of American citizenship are still being learned and appreciated.

"We want something permanent some day. In our climate, a quonset is terribly temporary. Weather and time will undo what has been done. It is inevitable. However, in a more profound sense, what has been done is very permanent. It is everlasting and eternal — like God. Not only was a building transformed, but, we believe, so were we all."



Those who attend
these conferences
ask
searching questions
and look for
solid answers

Experiment in Pastoral Education



By

Bill Andrews

Plush Cranbrook House (above), is the home of the Institute for Advanced Pastoral Studies. At left, the Rev. Reuel L. Howe, director of the Institute, makes a seminar point on the blackboard.

Around the table, a dozen men wrestle with problems, ask questions, challenge stock answers to the questions, state positions, argue, explain, quip and sulk.

There is talk from one side of the table that is full of the vocabulary of one of the modern schools of psychology. From the other side comes a flat statement of the absolving power of the priest of the Church, to be greeted with blank looks by the Presbyterian and Methodist ministers present. As the subject shifts to confirmation instruction, the Lutherans brighten, secure in the knowledge that their tradition's approach to this subject is firm and rigorous.

The suburban Protestant pastor seeks, but does not get, an opinion from the others on the wisdom of his participation in cocktail parties of his parish's country-club set. The group's iconoclast (an Episcopalian) delivers a blasting analysis of what he calls "the bankruptcy of the parish church" and fails to produce shock and alarm among his colleagues.

If the talk seems scattering, if extreme positions are taken, if the clash of differing theologies produces moments of irritation, and if it is evident that personal prejudices often color theoretical formulations, the talk must be understood in the context of the situation.

When I intruded on this discussion, the participants had been banging ideas back and forth for eight days, and they still had two more days in which to seek, with the help of experienced leaders, ways out of the woods of disagreement, posturing, and anxieties.

The discussion took place as part of a recent conference of the Institute of Advanced Pastoral Studies, a new experiment in the post-ordination education of clergy.

The Institute was born out of the ideas of the Rev. Reuel L. Howe, who for 13 years served as professor of pastoral theology at Virginia Seminary. Back in 1950, he acted on a conviction that both the men in the field and the seminary itself needed a continuing contact to freshen and deepen the teaching of pastoral theology. He called small groups of alumni back to the seminary for conferences lasting from three days to a week, found the participants asking searching questions that needed solid answers. He felt the conferences helped assimilate and correlate practical experience with theological concepts.

He had hopes of the establishment of an extension department at the seminary, but the normal undergraduate activities at Virginia soaked up the available space, manpower, and money.

Then Dr. Howe was called to Detroit to consult with Bishop Emrich of Michigan about the possible establishment of

a seminary in his diocese. Nothing came of that idea, but four lay members of Christ Church in upper-crust suburban Cranbrook went to their rector, the Rev. Robert L. DeWitt, with the proposal that they try to implement Dr. Howe's extension education idea.

From these discussions came an offer to finance a three-year experiment in post-ordination pastoral theology training, if Dr. Howe would head up the project. Before accepting, Dr. Howe contacted Canon Theodore O. Wedel of the College of Preachers, the Presiding Bishop, and the Harvard Business School (which had been doing extension work among businessmen). Encouraged by all to go ahead, Dr. Howe agreed to the proposal and most reluctantly left Virginia. The Institute was established as a privately incorporated autonomous organization.

In the summer of 1957, still lacking



In what was once a guest bedroom of Cranbrook House, Dr. Howe's notebook and a tape recorder gather the fruits of the discussion at an Institute seminar.

any place to meet, any staff, and any equipment, Dr. Howe began to write to seminaries of various Churches asking for names of clergy who might be interested in invitations to Institute sessions.

During the summer, the laymen located quarters for the Institute in the guest-and-servant wing of palatial Cranbrook House, set in a splendidly landscaped estate that had once been the home of Mr. and Mrs. George Booth, who established the Cranbrook Education Center. Between Dr. Howe's arrival September 5 and the opening of the first session on September 23, the small staff was quickly assembled, beds and other equipment were obtained, and a curriculum drawn up. The first session proved to have a well balanced group of participants, and the week of discussion produced insights and direction for future sessions. Most important of all, it produced great enthu-



After-hours bull session brings a free and informal exchange of ideas between conference members of widely differing Church backgrounds.

siasm among the participants for the continuation of the work.

Later sessions drew heavily on the experience gained in this first week. One notable contribution was the solution, by the students themselves, of the problem of common worship for the interdenominational group.

The pattern developed then and followed since is to have informal morning worship led by the participants in turn, each following his own Church's tradition (the morning I was there, a Presbyterian led the service, and the priests present had the novel experience of offering up extemporaneous prayers at will during a large part of the worship time). Evening worship is held in the St. Dunstan's

Continued on page 11

In St. Dunstan's Chapel of Christ Church, Cranbrook, conference members assemble for evening worship.



by the Very Rev. William S. Lea

Their Father's Business

Once again, after the Christmas vacation, our young people are "sitting in the midst of the doctors, both hearing them and asking them questions."

Like their Lord before them, they seek such knowledge as their elders can give them, and we can hope that many of them are seeking that knowledge from elders as conscious of their God-given responsibility as were the doctors of the Jerusalem temple.

American higher education faces a great crisis of opportunity. By the millions, young people are seriously pursuing advanced studies. Families are willingly making heavy sacrifices to permit their children to go to college. An anxious society (through both governmental and non-governmental agencies) is making ever-increasing provision of means for the intelligent youth to obtain higher learning.

There remain misgivings on the part of Christian parents and Christian youth about some of modern education's emphases. The student who seeks to follow Christ on the campus can expect to find his faith and his behavioral conclusions from that faith under criticism from some faculty members and fellow-students.

It is a reasonable guess that our Lord as a twelve-year-old in the Temple encountered something of this. He was the good student, hearing and asking questions of his elders who had more of this world's education than He had. Yet we know that He did not merely take their ideas and rest upon them. He took, certainly, all that was good and true in Hebrew learning, but He applied this learning in new ways.

The Christian college student today is called to a godly discrimination in his life on campus. He must be ready to hear and learn, walking humbly in the presence of those more learned than himself. Yet he must also walk confidently in the Light of Christ, trusting that Light to reveal the fullness of truth.

There are profound intellectual issues at stake here, yet the more profound issues are religious. Study can help man, but only if the study is united with prayer.

Here is one of the Church's great missionary tasks. It must reach forth with its teaching and its worship into the heart of American higher education. It can do so, in some cases, through its own schools, and we owe God gratitude for His provision of our Church-related colleges.

But for the mass of Churchmen on college campuses, the Church must work as a Christian minority in a secular community, making available her preaching of the Word of God, her sacramental ministrations, and the services of her pastors to those who, in their youth and relative ignorance, confront daily the task of separating eternal truths from the false wisdom of the world.

People, Not Things!

In the last column I was discussing the importance of taking a "parish inventory." I stated my basic conviction that we have to get behind the statistical forms of our parochial reports if we are to understand the human and personal factors upon which true success in parish life depends. Perhaps what we really have to see is the actuality of the now almost platitudinous expression that God made us "to love people and to use things."

We all recognize the danger — at least theoretically — of doing just the opposite, "of loving things and using people." And yet one wonders if we really are sufficiently aware of the many subtle ways we are tempted to do this very thing we so rightly denounce.

One temptation, for example, is the obvious one of becoming obsessed with numbers. I have heard parsons discuss the number of people in their confirmation classes as if they were notches on their belts of personal achievement. One quick way to take the wind out of their sails is to ask what happens to these people after a year or so. How many are lost because they were never made really to feel part of the parish family or put to work in some meaningful activity! We needn't labor this point. Our Lord was — and still is — interested in people as individual souls.

Another temptation is to become office bound parsons and budget obsessed vestrymen. The study of many parsons does not greatly differ from the office



of any ordinary business concern. The meetings of many vestries are uncomfortably similar to the meetings of secular boards of directors (except that they are usually not so efficient). This, to put it simply, represents a confusion of the means and the end. Office efficiency and budgets are very important in the Church, but it is altogether too easy to become so occupied with them that the really essential and basic concern for people is shoved to the background. (How many vestrymen in your parish, for example, know the names of more than a dozen children in the Church school?)

What this all adds up to is the simple and seemingly obvious fact that the Church is supposed to be interested in people more than in things, for we do give people names, not numbers!

Experiment

Continued from page 9

Chapel of nearby Christ Church, also with rotating officiants. Only request made of the officiants is that they use the lessons provided for the day by the Book of Common Prayer. Three times during each conference, Communion services are held. Two of these are celebrated by Dr. Howe, while the other is the regular Sunday service of Christ Church. Ministers of other Churches attending have been given permission to receive Communion at these services by Bishop Emrich, with the provisos that an effort be made to inform them of the Church's view of the Sacrament, and that they be encouraged to make a spiritual preparation for the service. These provisos are carried out by the participants who are priests of the Church, working individually with their Protestant roommates. They are reinforced by homilies given by Dr. Howe before the services at which he is celebrant.

Once underway in September, the Institute continued with 14 conferences in the 1957-1958 season. Sixteen conferences have been held or are scheduled for 1958-1959.

Most but not all of these conferences are for parish ministers. There has been one session for women workers in Christian education and college work. Regional conferences are scheduled next year in the state of Washington and the province of Nova Scotia. Just after Easter a joint clergy-laymen conference will be held in coöperation with Parishfield and the Detroit Industrial Mission on pastoral work in the industrial community. Laymen will meet at Parishfield, clergy at Cranbrook House, and there will be joint sessions over the weekend.

These are special cases. The group which I visited was following the normal (though flexible) program of the Institute. Here, in abbreviated form, was their schedule:

The 10 participants (six Episcopal priests and four Protestant ministers) arrived on a Monday afternoon and held an orientation session that evening. The normal day after that consisted of breakfast, followed by a session that opened with worship and ended with Bible study. Then came an hour of study (a good spiritual library was available), and then a two-hour seminar before lunch. Another seminar occupied most of the afternoon. After a free period, there was evening worship, dinner, and an evening session, usually devoted to planning the details of the following day's seminar agenda.

This particular group heard a talk by leaders of the Detroit Industrial Mission, and then spent a full day in a clinical study of industrial society, which took them into the field for conferences with industrial management men and union leaders.

On Sunday, the participants held a session of discussion and criticism of the sermon they heard at Christ Church. The same ser-

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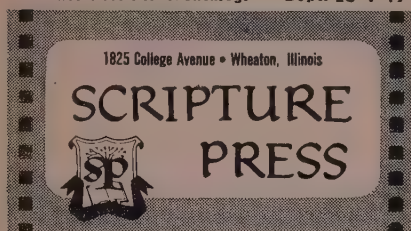
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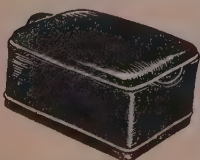
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mon was discussed by a group of laymen, and a tape recording of the laymen's discussion was played back to the conference participants. Finally, both laymen and the conference group met together to hammer out their differences — which in the case of this group were sharp and pointed.

The second Wednesday the conference came to a close at noon after a summing-up session and a service of Holy Communion.

The tone of the sessions will be quite familiar to clergy who have participated in preaching institutes and similar conferences. The discussions are certainly not limited to pastoral problems narrowly defined. Much of the value of such sessions seems to be independent of the formal subject matter — the value to the individual clergyman of getting out of his parish, meeting men with problems like his own, sharing experiences and ideas, seeking common ground with colleagues from different traditions. There is a conscious use of many of the established techniques of group dynamics, and a light-hearted raillery about groupist tactics.

Dr. Howe and his new assistant, the Rev. Paul Nicely, a Congregational minister, bring different gifts to the group discussions. Mr. Nicely spoke (at least when I was there) largely from the viewpoint of the progressive, psychology-centered school of pastoral thinking. Dr. Howe (who is no stranger to such ideas) emphasized his view that pastoral theology is a branch of *theology*, not primarily a study of the refinement of the practical techniques of parish ministry.

He chose to pound home the theme of the work of the Holy Spirit in the Church and the ministry, an emphasis which seemed, during the sessions I attended, to confront head-on some popular lines of thought among both Catholic sacramentalists and liberal Protestants.

Clearly, the conference members I met were enthusiastic about the value of the meeting. They had discovered things about themselves and each other that provided insights they felt they could apply when they got home. They by no means arrived at complete agreement on the topics discussed, but they seemed to agree that the discussions were fruitful.

Participants are invited by the Institute itself. Original recommendations came from a variety of non-Roman seminaries. Many later participants were invited on the recommendation of members of earlier conferences. Clergymen are free to write asking for invitations, and many such men are invited.

Dr. Howe is somewhat concerned that the conferences have not been completely representative of all the groups he wants to reach. Especially, he feels that Anglo-Catholics have been under-represented. Dr. Howe's own long identification with Virginia keeps him bombarded with requests for invitations from his former students there. His own desire is to include people who are "open" and "teachable" regardless of their affiliations.

He feels that under his direction the Institute holds fast to a sound theology, very far from man-centered liberalism, and he has great hopes for the broadening of the participation in the Institute as the Church comes to know its work better.

He will welcome letters of inquiry from clergy of the Church, and he should be addressed at the Institute of Advanced Pastoral Studies, Cranbrook House, 380 Lone Pine Road, Bloomfield Hills, Mich.

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sorts and conditions

PARENTS of high school and college students hear a great deal these days about grades "according to the curve." The idea is that in any sizable group, achievement will follow a well defined "curve of probability," with the great majority of the class concentrated in the middle range of achievement and with approximately equal smaller groupings at the extremes.

HOWEVER well the curve of probability may do for establishing educational norms, it is not the method used by Christianity for establishing moral norms. Behavior acceptable to God has nothing to do with "average behavior."

THERE SEEMS to be a widespread tendency, nonetheless, for people to settle for such a relativistic view of morality. I was reading a book by a former district attorney recently, in which he remarked on the rarity of prosecutions for adultery nowadays. He commented that it was probably a good thing that the law did not attempt to govern people's personal morals as much as it once did, and that seemed like a reasonable statement. Then he went on to say that people were not as vindictive toward the sinner as they once were, and that seemed like quite a Christian thought. But then he went on to suggest that, if a great many people were misbehaving with other people's spouses, perhaps it wasn't a sin at all. And there, he fell off the Christian bandwagon (if he was ever on it) with a thud.

THE REASONS why Christians regard this particular sin as a sin are relevant to a discussion of adultery, but that is not the problem I am concerned with at the moment. The illustration might be taken from cheating on examinations, from unfair practices in sports or business, from bullying the weak, neglecting the aged, maltreating children, or any one of a thousand of the sins that flesh is heir to.

FROM the narrow range of my own personal acquaintances, I find it hard to believe that this particular sin is quite as popular as the attorney indicated. But whether it is or not is a side issue. We have other sins which are also barriers between us and God. As Christians we are called to become better than our past selves, better than our social group, better than anything man has yet known. And then we are told to regard ourselves as sinners in need of God's mercy. The norm is Christ, not the general level of sinning in our neighborhood. PETER DAY



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PEOPLE and places

Appointments Accepted

The Rev. Edward T. Adkins, formerly rector of St. Paul's Church, Overland, St. Louis, Mo., will on February 1 become executive secretary of the division of adult work in the Department of Christian Education of the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Moss Armistead, perpetual deacon, formerly assistant at the Church of the Ascension, St. Louis, Mo., is now assistant at the Prince of Peace Church, St. Louis, Mo. Address: 321 Hillsboro, Edwardsville, Ill.

The Rev. David L. Barclay, formerly vicar of All Saints' Church, West Plains, Mo., in charge of the church at Mountain Grove, is now curate at St. Paul's Church, Kansas City, Mo.

The Rev. Gerald L. Claudius, formerly rector of Trinity Church, Logansport, Ind., will on January 20th become rector of St. John's Church, Kansas City, Mo.

The Rev. Richard A. Cohoon, formerly rector of Grace Church, Lyons, N. Y., will on February 11 become rector of St. John's Church, Sodus, N. Y., and Christ Church, Sodus Point. Address: 11 Smith St., Sodus.

The Rev. Hale Eubanks, formerly vicar of St. John's Church, Fallbrook, Calif., is now vicar of St. Andrew's Church, Encinitas, Calif.

The Rev. Eric G. Gratton, formerly curate of St. Luke's Church, Vancouver, Wash., is now rector of the Church of St. Michael and All Angels, Portland, Ore. Address: Box 4936, Portland 13.

The Rev. George R. Little, formerly vicar of All Saints' Church, Heppner, Ore., is now vicar of St. Christopher's Mission, Trona, Calif.

The Rev. Leonard F. Neils, formerly rector of St. James' Church, Au Sable Forks, N. Y., in charge of St. Paul's Church, Keeseville, is now rector of Christ Church, Red Hook, N. Y., and the Church of St. John the Evangelist, Barrytown.

The Rev. R. Hampton Price, formerly rector of St. Bartholomew's Church, North Augusta, S. C., is now in charge of St. Thomas' Church, Sanford, N. C. Address: 312 N. Steele St.

The Rev. Charles Richmond, formerly vicar of the Church of St. Andrew-by-the-Lake, Elsinore, Calif., is now rector of St. Andrew's Church, La Mesa, Calif.

The Rev. Gladstone H. Stevens, Jr., formerly rector of Grace Church, Scottsville, N. Y., serving St. Andrew's, Caledonia, will on January 15 become rector of St. Andrew's Church, Devon, Conn.

The Rev. Dr. S. Roger Tyler, retired priest of the diocese of West Virginia, is now in charge of St. Paul's Church, Fremont, Ohio.

The Rev. Harold W. Westover, formerly rector of St. Peter's Church, Harrisonville, Mo., is now curate at St. Andrew's Parish, Kansas City, Mo.

The Rev. Richard H. Williams, formerly rector of Emmanuel Church, Kellogg, Idaho, is now vicar of All Saints' Church, Seattle, Wash. Address: 9330 Lima Terr., Seattle 18.

Ordinations

Priests

Bethlehem — By Bishop Warnecke, on December 20: The Rev. Charles J. Adamek, who serves churches in Ashland, Mahanoy City, and Frackville, Pa.; the Rev. John S. Prater, who serves churches in Minersville and Forestville; the Rev. Vernon F. Searfoss, Wind Gap and West Bangor; and the Rev. Frederick T. Bender, assistant at the Cathedral Church of the Nativity, Bethlehem, Pa.

Chicago — By Bishop Burrill, on December 20: The Rev. James M. Dix, curate, the Church of the Holy Spirit, Lake Forest, Ill.; the Rev. Walton Fitch, curate, the Church of the Mediator, Chicago; the Rev. Robert I. Maurais, curate, Trinity Church, Wheaton, Ill.; the Rev. Robert Page Taylor, curate, St. Andrew's Church, Chicago, and chaplain at the House of Correction; and the Rev. Richard F. Tombaugh, curate, Grace Church, Hinsdale, Ill.

Honolulu — By Bishop Kennedy, on December 10: The Rev. Thomas D. Hughes, who is in charge of Christ Church, Kilauea, and the Rev. Norio Sasaki, who is in charge of St. John's Church, Eleele, Kauai.

Idaho — By Bishop Foote: December 16, the Rev. Hugh Wintersteen, vicar, St. James', Burley;

December 17, the Rev. David Martin Holt, vicar, St. Paul's, Blackfoot; December 18, the Rev. Jack T. Viggers, vicar, St. James', Mountain Home; and December 19, the Rev. James C. Grant, Jr., vicar, St. Andrew's, McCall.

Kansas — By Bishop Fenner; The Rev. Gene E. Walker, on December 21; vicar of churches at Clay Center and Wakefield.

Massachusetts — By Bishop Stark of Rochester, acting for the Bishop of Massachusetts: The Rev. Walter L. Pragnell, on December 19; curate, St. Luke's, Rochester, N. Y.

Montana — By Bishop Sterling: The Rev. Nelson L. Chowenhill, Jr., on December 13; vicar, St. Thomas', Hardin.

Pennsylvania — By Bishop Armstrong, Suffragan: The Rev. William J. Sampson, on December 13; curate, St. George's, Ardmore.

Rochester — By Bishop Blanchard, Coadjutor: The Rev. Keith E. Scott, on December 14; curate, Christ Church, Springfield, Ohio. By Bishop Stark on December 19: The Rev. Robert A. Burch, who is in charge of the Mission of the Incarnation, Penfield, N. Y.; the Rev. Arthur R. Van Deventer, curate, St. Mark's and St. John's, Rochester, N. Y.; and the Rev. Johannes G. Van Moort, who serves churches in Angelica and Friendship, N. Y.

Western Michigan — By Bishop McNeil: The Rev. Robert J. Yonkman, on December 17; serving Christ Church, Charlevoix.

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Deacons

Bethlehem — By Bishop Warnecke: **Woodworth B. Allen, Jr.**, on December 20; he is a student at the Divinity School in Philadelphia and serves as student pastor at St. Gabriel's Church, Douglassville, Pa.

Michigan — By Bishop Emrich: **Plummer Whipple**, on December 6; assistant, St. Philip's, Rochester, Mich.

Montana — By Bishop Sterling: **Duane V. Fifer**, on December 16; vicar, Holy Nativity, Whitefish.

Pennsylvania — By Bishop Hart: **James M. Harvey**, on December 13; vicar, House of Prayer, Philadelphia.

West Missouri — By Bishop Welles: **Roma A. King, Ph.D.**, was ordained to the perpetual diaconate on November 9. He will continue his work as chairman of the department of English at the University of Kansas City and will assist on Sundays at St. Mary's Church, Kansas City, Mo.

Births

The Rev. **Donald F. Belt** and Mrs. Belt, of St. Stephen's Church, Wolcott, N. Y., announced the birth of their first child, **Susan Jean**, on October 3.

Resignations

The Rev. **Dr. John W. Quinton**, minister in charge of St. Paul's Church, Fremont, Ohio, has retired. Address: 157 Eleventh St., Holly Hill, Fla.

Depositions

George Bindley Davidson, presbyter, was deposed on December 16 by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. **William J. Curren**, honorary rector of St. Edmund's Church, San Marino, Calif., died December 9, in Los Angeles, at the age of 88.

Mr. Curren was born in Chicago, Ill. in 1870, and ordained to the priesthood in 1929. He served St. Mark's Church, Downey, Calif., from 1926 until 1944, when he became associate rector of St. Edmund's. He was chaplain of the El Retiro School, Pasadena, Calif., from 1942 until 1951.

Mr. Curren assisted in the development of new missions in the Los Angeles area, and served as chaplain at Rancho Los Amigos, Downey, and at Las Encinas Sanitarium and Rosemary Home, Pasadena. He was also district chaplain of the Rotary International.

Surviving are one son, **William J. Curren, Jr.**; four daughters, **Mrs. William J. Hix**, **Mrs. Emil Steck, Jr.**, **Mrs. William H. James**, and **Mrs. Dudley Browne**, and 13 grandchildren.

The Rev. **James Martin Niblo**, 73, rector emeritus of St. John's Church, Norristown, Pa., died December 14, in St. Petersburg, Fla.

Fr. Niblo was born in 1885. He was priested in 1913, and served parishes in Pennsylvania and California. In 1925 he went to St. John's, and served there until his retirement in 1957. In the diocese of Pennsylvania, Fr. Niblo served on the standing committee (the last several years as its president), had been chairman of the commission on salaries and pensions, on the executive council, and was dean of the convocation of Norristown, from 1940 to 1948. He was also a canon of the cathedral and a deputy to five General Conventions.

Fr. Niblo received the honorary D.D. degree from the Philadelphia Divinity School, which he attended, and Ursinus College, Pennsylvania, of which he was a trustee.

Fr. Niblo was single, but reared three boys, two of whom he adopted. They are **George Niblo**, **Albert Niblo**, and **James M. Voss**.

Helen Falkner Arndt, widow of the Rev. **Dr. Charles Henry Arndt**, died in Wayne, Pa., December 12, at the age of 88.

Mrs. Arndt was born in Germantown, Pa. Her father, the Rev. **John Blake Falkner**, was rector of Christ Church and St. Michael's, Germantown. He was succeeded by Dr. Arndt, who retired in 1933 and died in 1940.

Mrs. Arndt was for many years national treasurer of the Daughters of the King.

Surviving are three sons; **John Falkner Arndt**, **Robert N. D. Arndt**, who is chairman of the department of communications of the diocese of Pennsylvania, and **David B. Arndt**; nine grandchildren, and five great-grandchildren.

Eugenia Bowen Coburn, retired deaconess, widow of the Rev. **Aaron C. Coburn**, and mother of the Very Rev. **John B. Coburn**, dean of the Episcopal Theological School, Cambridge, Mass., died in Danbury, Conn., December 11.

Mrs. Coburn was born in Ellenville, N. Y., in 1880. She was graduated from St. Faith's Training School for Deaconesses, New York City, in 1900, and served on the staff of Grace Chapel there until 1913, when she married Dr. Coburn. He was later rector of St. James' Church, Danbury, and founder and headmaster of the Wooster School, Danbury.

Besides her son, Mrs. Coburn is survived by two daughters, **Helen C. Coburn**, and **Eugenia B. Larsen**.

Michele Sybil Knewstubb, 14-month-old daughter of the Rev. and Mrs. **John C. Knewstubb**, Radnor, Pa., drowned accidentally in a bathtub in her home on December 12.

Michele was one of the Knewstubs' 12 children. Mr. Knewstubb is the rector of St. David's Church, Radnor.

Jean Mason, widow of the Rev. **Roy Wallace Mason**, former rector of St. Andrew's Church, Milwaukee, Wis., died December 15, in Milwaukee, at the age of 58.

Mrs. Mason, a native of Chicago, had been a Milwaukee resident since 1935, and was a member of All Saints' Cathedral there.

Surviving are a daughter, **Jean Barbara Mason**; two sons, the Rev. **Rob Roy Mason** and **Hamilton Baxter Mason**; a sister, **Mrs. Ruth E. Mason**; and two brothers, **D. Wallace Hamilton** and **Charles S. Hamilton**.

Doris Lake Mitchell, active in the diocese of New York, died in Newburgh, N. Y., December 16, at the age of 60.

Mrs. Mitchell was the wife of the Rev. **Leonel E. W. Mitchell**, vicar of Christ Church, Marlboro, and the mother of the Rev. **Leonel L. Mitchell**, rector of St. John in the Wilderness, Copack Falls, N. Y. For many years she was a member of the board of religious education of the diocese of New York, and a worker in the diocesan guild of the Christ Child.

Mrs. Mitchell is also survived by a sister, **Miss May Lake**, and by a granddaughter, **Miss Anne Mitchell**.

Mary Page, widow of **Herman Page**, the fifth bishop of Michigan, died December 21, in Ann Arbor, Mich., at the age of 91.

Mrs. Page's son, the Rt. Rev. **Herman R. Page**, is bishop of Northern Michigan, and her grandson, the Rev. **Herman Page II**, is rector of Trinity Church, Houghton, Mich.

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MP 6:45, EP 6; C Sat 5-7

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& HD 9; C Fri & Sat 4:30-5:30

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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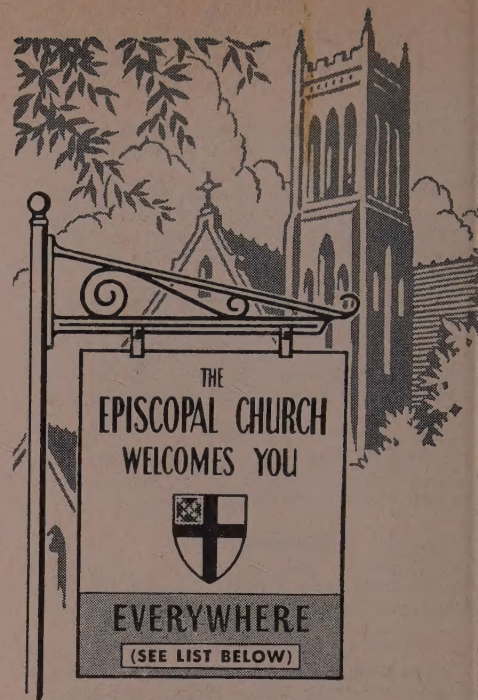
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Sat 2-5, 7-9

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NEW YORK, N. Y. (Cont'd.)

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ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

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12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
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8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10, 11 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
charge
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun-Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 15
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.